



WOKAJUJU 50 CENTS

SANTEE, NEBR., MARCH, 1934

VOLUME XLV, NUMBER 2

Easter on Bishop Ataya Itancan Toie kin.

Easter on wowicake kin he tokaheya woiwahoye wan iyecen wicašta wokañnígapi šni qa taku toketu kta he eciṇpi kin ed wi-cahi. "Wicašta Cinhintku kin kakije kta iyececa . . . nakun teyapi kta . . . unkan ake kini kta." Woape iyohi ihanke tawa ekta awicai okihi kin he canku ohna manipi telike kin de iyececa kin hee kta. Christ Kini kin toiyoyanpa kin Lent ohanzi tawa kin opta maka oyate kin wowawiyutanye kin on iwicayutapi, woiyopeiṣiye en patus unpi, wokakije yuhapi kin he wanna ekta hihunni. Oecon tokeca wan ohna Easter token kapi kin he iyeyapi qa wowluyuškin sdonyapi kte ciwanica. Wicota tona iyepi qa maka oyate kin on Wakantanka taku cin kin ihnipi qa yuhapi kta on ainina ihdaciapi kin hena iapi kin dena hiywicawakiye. hehanyan ohna dapi ehantanhans wotekika, Christ Wiconi Canku pazo kin he ihanke kin wicotoketu tanin šni qa wokakije onge tutketeen ayakipapi kte. Christian Okodakiye Wakan kin wowacinye tawa kin hdu-wicake kta on canku kin he wanna ohna ye kta qa wicašta taku cipi ektakiye içiçuya wowašte econpi kin en tohanyan woqin tawa kin he eced econ kta. Canicipawega Canku kin he ohanketa Easter wowluyuskin, woohiye qa wookiye hena ekta anihipi kta.—James DeWolf Perry.

Kyle, South Dakota, March 16, 1934.—Anpao kin teunhindapi kin: Pine Ridge Reservation ed Corn Creek Mission etanhan wayuotaninpi dena daotanin kta iceciciye.

July 1933 heehan Allen, South Dakota ed Church of The Inestimable Gift convocation wašte unkagapi kta uncipi qa iyecen econqonpi. Niobrara Convocation etkiya eceeda wowašte econqonpi šni.

Convocation enakiyapi qon ohakab mazaska opawinge-wanji sanpa wikkemna-šahdogan sanpa šakpe (\$186.00) mazaska he-nakeca urkikiciyayapi. Hena on September 27, 1933 he ehanna hčin womnaye qeya unkikicihanpi kin etkiya decekced unkasotapi.

Niobrara Deanery Ataya Womnaye on.

Tipi Wakan ide womnaye on, Nine Churches and Chapels	\$100.00
Anpao Kin Womnaye on, Nine Churches and Three Stations—	
Thanksgiving offerings not included	48.00
Convocation ekta ayapi kta on, Corn Creek Mission etanhan	10.00
Tiyata Womnaye on.	
Christian Unity Society	23.00
Return of expense made by Rev. D. Shaw	5.00
 Total	\$186.00

Anpao tewahinda kin de on itokab wopida eciciye do.—Rev. Alfred H. Barker, Chairman of Publicity in Corn Creek Mission.

Niobrara Deanery Episcopal Convocation

De omaka kin en Greenwood hed August 19-21 hena icunhan Convocation omaka iyo-hi omniciye kin he econpi kte.

PLAINS INDIANS' CONGRESS

March 2-5, 1934, the Hon. John Collier, Commissioner of Indian Affairs, held a Congress with representatives of about 18 Indian reservations in Rapid City. The readers of Anpao can best learn what was said there by listening to their representatives. A group of about 20 missionaries was also present, representing, besides the Protestant Episcopcal, the Roman Catholic, the Presbyterian, the Congregational, and the Baptist churches. In order to avoid misunderstanding of their position, they drew up the following statement for publication in the newspaper.

We are in favor of:

1. The encouragement of spiritual values.
2. The Indian making his contribution to the life of community and nation.
3. The Indian sharing in the responsibilities and privileges of government and citizenship.
4. "No special advantages, no special disadvantages" for the Indian.
5. The following features of the Howard-Wheeler Bill:

a. The educational provisions, especially the training of Indian young people for positions in the Indian service.

b. The providing of land for young Indians who are looking forward to the establishment of homes and were born too late to acquire land rights.

c. The effort to untangle problems in connection with heirship lands.

d. Increasing self-government in those distinctly Indian interests in which Indians share exclusively as members of an Indian tribe or group.

We are opposed to the following features of the bill:

1. It perpetuates segregation. In more progressive communities, where the Indians share in the general social and economic life of the community, it means even going back to segregation. Tribalism means exemptions, and exemptions lead to race prejudice.

2. It perpetuates freedom from taxation, instead of looking forward to the time when the Indian contributes his proportionate share to the cost of government.

3. The Indian Court also promotes segregation. The court may mean prompter justice, but it perpetuates the present intolerable situation where Indians escape punishment of crimes because they do not come under the jurisdiction of state laws, and only few Indian crimes are punishable under Federal statute.

4. While seemingly granting to the Indian new liberties, we are of the opinion that the bill means a great increase in supervision and delay in action on the part of the Secretary of the Interior and the Commissioner of Indian affairs.

5. The conviction back of the bill that the land allotment system is at the bottom of the Indian's poverty. Possession of land as such does not mean salvation for any people.

6. The implication that physical values are supreme and spiritual values are nonexistent.

Bishop Burleson Sunkaku Wan Te

Rev. Dr. John K. Burleson, Priest, Doctor, and Teacher. May light perpetual shine upon him in the Paradise of God.

Febr. 15, 1934, heehan Escondido, California heciya Rev. Dr. John K. Burleson, D. D. iye ti en ta naunhonpi Niun qa South Dakota ed qa iyotan Springfield hed St. Mary's School qa Ashley House henaos ed Dean un kin heehai tona sdonyapi qa iyekiyapi hena "Father John" he ohna eceedan cajeyatapi ecee.

"Wiconi oinyanke tanyan econ, Wiconi wicohan tanyan hduštan, Wiconi watesdake tanyan ohiye, Wookihpe—wookiye—wowluyuškin.

Adventures and Encouragements

From a cold and windy mission field in North Dakota, the rector writes:

"The conductor who was on the train when we came out here said to me the other day that on that first trip of ours he looked at my wife and me pityingly and thought that in six weeks we would pack up and go back east. But after nearly four years in North Dakota we like it better than ever. The people are splendid Church members. One woman, for example, traveled 135 miles, partly by sled, with snow 18 inches deep and the temperature about 30 below, to make her Christmas communion. The work is full of adventures and encouragements."

IN MEMORIAM—BISHOP BURLESON

GOOD TIMBER.* And indeed you were, O man of God and friend of man. Good timber, sound and full of strength Until the finish of life's span.

I see you standing in the midst Of all your flock just as a pine Stands high above the younger shoots That grow in short, determined line.

And, as the pine, tossed in the storms, But ever standing firm and strong. The heart of such a pine is pure, And storms mean just a challenge song.

Among the Black Hills and the pines, The spot on earth thou lovest best, Your Father found that you were Good And called you Home that you might rest.

And rest, Good Timber, rest in peace. The red man holds your mem'ry dear; The white man never will forget The peace of God you brought us here.

—Phoebe E. Korthaus.

*The Oneida Indians, adopting Bishop Burleson many years ago, gave him the name of Tallahodh, which means Good Timber.

Be what nature intended you for, and you will succeed; be anything else, and you will be ten thousand times worse than nothing. —Sydney Smith.

ANPAO KIN

SANTEE NEBRASKA

Millard M. Fowler - - - Publisher

Anpao—The Daybreak, is published in the interest of the Protestant Episcopal Church among the Sioux Indians of the Northwest.

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Executive and Editorial Office, Mission, S. D.

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Rev. Paul H. Barbour - - - Mission, S. D.
Rev. C. C. Rouillard - - - Lower Brule, S. D.

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(THE DAYBREAK)

Wi akenonpa (one year eca) kašpapi zaptan kajupi kta.

Wi wikkemna nonpa sanpa topa (two years) eca mazaska wanji kajupi kta.

Money Order, Mission, S. D., on opetonpi qais wowapi askape Rev. Paul H. Barbour yekiyapi kta.

Lower Brule Etahanhan Wotanin

Iron Nation, S. D., March 15, 1934.—Anpao Kin: Kola ake Messiah Chapel etahanhan wayutanin ciši wacin yelo.

Hekta November 30, 1933, hehan Hin-hanna Wacekiyapi ayuštanpi ohakab Wica Omnickiye (Mens' Club) kin apiiyapi na lena oitancanpi kin eepi; 1 James P. Byrnes, 2 Job White, 3 James Stricker, 4 Amos Boy Elk, 5 Samuel Spotted Hawk, 6 George Stricker.

January 23, 1934, hehan Mr. Seymour Felicia te na January 24 hehan hapi. Rev. C. C. Rouillard Lower Brule etahanhan na Catechist Mr. Edward Pretty Head, Iron Nation etahanhan. Wicalipi woecon kin econpi.

February 1, 1934 hehan Viola Maria Baptista Wakan upi, he Rev. C. C. Rouillard kin kiciyufitan. Atkuku na hunku kin lena eepi George na Helen Tracks.

Na February 4, hehan Viola Marie Tracks he Fort Thompson owayazan tipi ekta te, na February 5, hehan hapi Messiah owicahel el wakanheja waſte kin le asniyiwanke. Catechist Mr. Edward Pretty Head he Wicalipi woecon kin econ.—Elmer Pretty Head, youtanin.

NORTH DAKOTA WOTANIN

Wicata Oyakapi Wan.

Paul Yellowbear.—Matozi

Okolakiciye Wakan opa unpi kin egna Lakota wanjikji cajeji kin tanyan slowlwicayapi kin opeya Mr. Paul Yellowbear wicota tanyan iyekiyapi qon he wanji ee. Lecala woyakapi yunkan wicasa kin le waniyetu 69 hiyo, na Febr. 12 ogna North Dakota ekta Bismarck en ta oyakapi. Ieksapa qa wayasu wicasa heca. Iye kin tokiyatanhan Okolakiciye Wakan el opa hecinhan, he Bishop Hare wicakaonspe na takolaku wanji Mr. White Eagle kici ounye kin he eciyatihan opa qon hee.

North Dakota imahel Lakota Convocation tawapi el Itancan (Dean) yuhapi, na omaka ota iye taoyate kin telihlapi na kinihan kici unpi tka ye lo..

Believe me when I tell you that thrift of time will repay you in after life with a usury of profit beyond your most sanguine dreams, and that waste of it will make you dwindle alike in intellectual and moral stature beyond your darkest reckoning.—Gladstone.

IKCEWICAŠTA UNPI MNICIYAPI

Paha Sapa ekta Rapid City otonwe hed March 2-5, 1934, heehan Hon. John Collier, Commissioner of Indian Affairs, he qa Reservation 18 etahanhan hipi kin hena Omnickiye wan econpi. Tona "Anpao" iycupi kin hed taku kapi kin tanyan sdonyayapi kta on omniciye opapi kin taku hošidip kte cin heon noqoptan un po. Sinasapa, Kaunjinca, Okdeptecena Pakihnuqiyeyqa Skain opapi hena etahanhan nakun Wicasa Wakan 20 ed unpi.

Dena eepi onajin tawapi kin he oyate kin ecinšiyan okahniyapi kte cin he cinpi šni, heon wotanin wowapi en dena yuotaninpi kta heon de ohna oweceinhana kicagapi kin hee:

Taku dena hecetu undakapi:

1. Wocekiye wicohan on wawayopaštakapi kin.

2. Ikcewicašta kin oyate ektakiya qa iye oyanke tawapi en oun kin hena en wawokiyapi kta.

3. Oyate wokiconze qa tawaiçiyapi oun en woqin qa woiyowaja kin hena en Ikcewicašta kin opapi kta.

4. Ikcewicašta kin wookihi en onge unmapi kin isanpa wicayawapi kte šni, onge is ecaken pahunkun ewicahnakapi kte šni.

5. Howard-Wheeler Bill tawapi kin etahanhan dena:

a. Woonspe inyangkiyapi kin, aiyotan Ikcewicašta woawanyake kin en wicohan yuhapi kta on Ikcewicašta oyate kin etahanhan tecapi kin wicakaonspepi kin he.

b. Ikcewicašta teca icagapi tiwahe yuhapi kta cinpi, tka makoce pamnipi kin he iyo-koce iwicakihniyapi kin.

c. Wicata makoce yuhapi en woškiše tawapi kin yuowotanpi kta iyutapi kte cin he.

d. Ikcewicašta oyate ošpaye qaiš optaye kašya unpi kin en woiyowaja išnana tawapi kin hena en oyate iye awanicihdakapi woecon kin he sanpā icahyapi kta.

Bill kin etahanhan dena uncinpi šni.

1. Oyate unmapi icunonpa unpi kta wicakašapi kte cin he. Oyanke tona en tokatakiya iyoptapi kin hena iyotan en, okiciya qa wapatanpi woonspe en Ikcewicašta opeya unpi kin etahanhan wicayutokanpi kta cin he waſte šni. Heconpi kin he oyate unmapi etahanhan icunonpa unpi oun ekta awicaki kta kapi. Iye oun tawapi ecedan ohna unpi kinhan taku onge en opapi okihipi kte šni, qa taku onge opapi šni ehantanhans oyate unmapi kin hena ekta itoheya wawihnupi wicotawacín kin he icäge kta.

2. Tunkansidanyanpi wokiconze awanya-ke kin on wokasote kin he etahanhan Ikcewicašta kin tona tawakiyapi on wawokiye kta wan anpetu ed unyanpi tka qon eekiya wa-hipaya wokajuju (taxes) econpi kte šni woi-yowinkiyapi kte cin he hecetu šni.

3. Ikcewicašta Wakiyapi kin he nakun oyate unmapi etahanhan icunonpa unpi kta iyopteye kin heca. Wakiyapi kin okinni ko-hanna woowotanna okihiwicaye kta naceca, tka Ikcewicašta taku ſica econpi keš Matkaobaſpe (State) woope tawa kin en aikoyake šni, qa wicohan ſica kin nina tonana Tunkansidayanpi woope en ayapi kta ohna kagapi kin, heon Ikcewicašta kin wokaške wicaqupi šni awicayuštanpi woecon kin he yukanipi kta waeconpi he kapi kin hee.

4. Iwanyakapi kin ekta Ikcewicašta kin woiyowinkiyapi teca onge wicaqupi sececa, tka unkuyukcanpi kin eciyatihanhan Bill kin he woawanyake sanpa ayutankapi kta wan he ke, qa Secretary of the Interior qa Commissioner of Indian Affairs hanhiya woškiniciyapi econpi kte cin atanin.

5. Bill kin de en Ikcewicašta makoce iyu-ta wicakipamni oecon (allotment system) hee wayuwaliapani heon heekiya oyate okiwanjidan makoce yuhapi kinhan hee iwaſtepi kta awicakehan wicadapi.

6. Wicatangan oun aopekiyapi kin hee pawankan yuzapi qa wocekiye eciyatihanhan wicohan kin hee aopekiyapi šni.

SANTEE MISSION WOTANIN

Wicata Oyakapi Wan.

Mrs. Angelique Abraham.

Blessed Redeemer oyanke en January 19, 1934, anpetu en Mrs. Abraham maka kin de wicacehpí ohna ni unqonpi kin he etahanhan wiconi unma kin ekta iyaye. Wakantanka towaonśida on waniyetu 74 maka akan niun. April 10, 1860 en icage, ohinniyan Wakantanka cekiya un kin heca, qa winyan omnickiye en opa heca. Womnaye heria ohinni ope. Anpetu Wakan eca Tipi Wakan en un ece. Anpetu Wakan Jan. 21, he ohna Blessed Redeemer wicahapi makoce en ha-pi. Rev. Innis L. Jenkins wicahapi woecon kin he yuštan, qa 96 hipi kin wowahokon-kiyapi nina waſte nañonpi. Sunkawicaye cin yamnipi, John C. Rouillard, Theodore Rouillard qa Gabriel Rouillard. De wico-cantešica unyuhapi kin en wocekiye, woki-canpe qa wicoie waſte ota on ounkiyapi kin hena wopida. Wakantanka wacinyanpi woecon kin hee.—Theodore Rouillard, yuo-tanin.

Fort Thompson, S. D., Febr. 17, 1934.—

Ito koda takuku onyeci daotanin uncinpi Anpao kin ed.

1934 omaka ed icunhan oitancan hena toktokeca wica yuštanpi B. C. U. oadetka yamni Crow Creek oyanke de unpi qon he-na.

B. C. U. Wicalica: Pres. Jno Ear, V. Pres. Smith Bear, Sec'y Chas Longfish, Treas. Jno. Middle Tent, advisors Louis Fire and Joseph Lodge, sick helper Jas. White, sick collector Jno. LaMonte.

St. John B. C. U. Pres. Tasker Red Hail, V. Pres. Adolph Day, Sec'y. Philip Blue, Treas. Louis White Boy, Advisors, Jerry McBride and Solon Bad Moccasin.

Red Thunder B. C. U.: Pres. Geo. Odd Face, Vice Pres. Reuben Round Head, Sec'y. Joseph Fly, Treas. Buckley Pamani, advisors, Daniel Clark and Paul Yellowdog.

St. Andrew, Crow Creek ed opapi kin: Pres. Oscar Deloria, V. Pres. Frank Black, Sec'y. Paul Shields, Treas. Peter DeCory, Sick Helper Morris Head. — Yuotanin, Chas. Longfish.

ANPAO TEUNHINDAPI KIN

Wicata oyakapi kin de daotanin kta iceci-kiyapi. Kyle, South Dakota, Pine Ridge Reservation etahanhan winyan waſte wanji January 15, 1934 he hanaka wiconi etahanhan mahpiya wiconi owihanke wanice cin ekta iyaye; Mrs. Lizzie Sherman, waniyetu wi-kcemna šakpe sanpa šakowin. Winyan kin de taku keša owasin ed wowacinye un; Okodakiciye Wakan ed, qa oyate tawicolan ed. Oyate tona wicikiyena un tanyan sdod-yapi qa waſtedakapi. Taku on hececa kin he, Wacinyanpi, qa Wacantkiye, qa Wacintanka. St. Paul Korinth oyate taku yamni iwahokonwicakiye kin hena oyate ob un kin ehna yuha un qa eced woape tawa kin ed ikihunni. I Korinth 13: 13. Unkan naka-ha hena yamni ed ounyan, Wacinyanpi, qa Apepi, qa Wacatkiyapi; tka wacantkiyapi kin he iyotan tanka.

Tiwahe tawa etahanhan elpeye iwicayaye kin denakecapi. Hinhnaku; Cinca kin Topapi; Takojakpaku kin Wikcemna-nonpapi. qa sañpa Takojjakpaku kin Nonpapi.—Christ ed nitakuyepi wanji miye. Rev. Alfred H. Barker, Chairman of Publicity.

Indians Support the Program of the Church

A study of the annual financial report on the back page of the South Dakota Churchman will show two surprising facts. One that the Indian field gave more in 1933 than it did in 1932. Two, that proportionately it gave much more than the White field. We do not know how they did it, but we wish to congratulate the Indians of South Dakota, poor as they are, in a year of distress, in overpassing the White people both in generosity and faithfulness.—South Dakota Churchman.

BEATITUDES OF LIFE

By the Rev. Richard K. Morton

The Beatitudes are among the most beautiful passages in the New Testament, and they touch the heart of religious philosophy. They present several great sources of blessedness or happiness, and point to life that possesses rich spiritual values.

Many are asking themselves today what makes for blessedness, and who are the blessed of today.

In these times one cannot help but be influenced by experiences come upon by calling upon and serving people—and from these sources come several ideas on how people achieve blessedness.

Blessed are they, first, who have come through these days of privation, unrest, sickness, and other trouble with a sense of adequacy of faith and peace of mind. A few years ago we were not only caught in an economic plight, but also in a spiritual plight. Supposedly strong faith and lofty vision proved humiliatingly inadequate, and left us bewildered and resentful. Nothing has added so much to the lives of many whom I visit than to be able to say: "Yes, we have been out of work for months—or is it years?—and some of us have been very sick, but we have come through it all, and have never felt inclined to rebel against God or to lose confidence in ourselves. We still believe in the future." Many have found blessedness in reuniting their families, living a simpler life, and modernizing and applying their faith.

Blessed, too, are those who hungrily learn—and learn that they may be better themselves and help to change the society in which we live. We shall not come through these days with simply a feeling of having endured—we shall demand changes. We are hungry and thirsty after a sounder way of thinking and living—and one long neglected. We find blessedness in a feeling of being improved and purged of many of our costly delusions and fancies.

Blessed indeed are those who truly forgive. In too much of our Church life today there is still the policy of quarrelsome ness and bickering. We do not truly forgive. We stir things up. We gossip. We do not look for the best. Frequently we are offended or displeased—or suppose we are. We fail to realize the pure joy and exaltation which a truly forgiving heart knows.

Blessed, surely, are those who willingly serve; who are ready for the thankless tasks; who serve repeatedly; who serve against obstacles and handicaps; who serve because they love God and man and feel that they must continually be doing something.

Blessed many times are those who willingly cooperate with others. If there is anything we fail in through our Church work it is in repeated refusals to work with someone else. We do not approve of some policy, or we do not like someone—and so we have nothing to do with the Church. Blessedness can never be found if we persist in being hard to get along with, domineering. Our churches today are simply suffering for want of the right atmosphere of friendliness and the achievement of a real working fellowship. There is real joy in harmonious labors with others in a great cause.

Blessed, too, are those who are generously magnanimous—who are ready to compliment a colleague or to have him complimented; who are not all the time insisting on their "rights" or demanding the greatest perfections for themselves. A great spirit is the only one pliable enough to bend low.

Blessed are they always who are concerned about the life and welfare of their fellowmen, and who at cost of worry, care, and

expense, interest themselves in the conditions under which others live. The Church today needs active social conscience even as it needs vital worship.

Blessed are those, again, who persist in their faith and work, in spite of everything, and endure the worst. No one today can visit around or come to know his town or city without realizing that there are countless other beatitudes to be discovered and applied. People have found them even in the time of distress, they still can lift up their hearts, worship, and find life good and fruitful. It is the task of the Church to nurture and assist them and help guide them into deeper blessedness.

A LETTER

From a Sunday School Teacher to His Pupil
DEAR JOHN:

I am writing to remind you that there is a corporate Communion of the class next Sunday morning at 8 o'clock and that we are expecting to see you there.

I know that you told me the other day not to send you any more notices of corporate Communions, and not to trouble to come around to your house to see what was the matter, when you didn't show up in class. You said that you would come when you could; and that, anyhow, you did not come to the corporate Communions because you were not a communicant. But, you see, I am a very obstinate person. So I am writing you again.

Many people have the same idea that you have, that the Eucharist is only for those who receive Holy Communion. That is a mistake; it is the great service of adoration and thanksgiving in which all may take part. So it is not only your privilege, but your duty to be there. I don't like to feel that there is an inner circle in the class, of those who are communicants; and that the rest of you do not think you are expected nor wanted. I want every member to be there; so that we can all be united in it.

Now don't get the idea that I am anxious that the class should make a showing, or hold a record for attendance. God doesn't count noses; and I wouldn't insult Him by putting it on that ground.

But the fact is that, when you were baptized, you assumed a duty; and when you signed up for this class you brought me into the picture. You say that you don't want me to hound you; but, when you enrolled, that is exactly what you told me to do.

The next time you are in the Public Library I want you to look up and read Francis Thompson's poem, "The Hound of Heaven." That will give you the idea that is in my mind. The good God hounds us all, and sooner or later He will catch up to us. We may not see anything of Him for a long time; and we may think that He has lost the scent. But presently He will find us; and we will be glad to give up trying to get away. He is the great hound; and I am only one of the little hounds. I can't catch you; my part is only to keep the trail open, so that He can follow you easier, and, if your foot gets caught in a trap, to stand by until He comes up and lets you out.

I really can't sign off. For someday He is going to come to me and say, "Where is John Smith; I thought I told you to keep him in sight." And when that time comes, I don't want to have to say, "I don't know, Lord. He told me to quit hounding him; so I turned around."

Do not get the idea that I think that coming to our class is the one thing needful for you; or that, if you don't come, you are on the down grade. No doubt there are many things that you might do that would be more helpful to yourself and more useful to others. And when some of these things interfere, I will be very glad to let you leave the class. But there are just two things that can make me quit. One is when you

come to me and say, "I have joined the Acolytes' Guild," or, "I have been asked to take charge of that bunch of kids in the Primary Department"—or something like that—"and I really haven't got time to come." That will be a proud day for me. The other thing would be, if those in authority over me in the Church should say, "Mr. Jones, we want you to be no longer responsible for John Smith; we have got someone else to assume that."

Until then, John, I am afraid that I can't quit hounding you.—Your friend, William Jones

Editor's Post Script: The sequel to this letter was the appearance at the next corporate Communion of the boy and his father, mother, and elder brother.

Church Army Founder 87

New York—The founder of Church Army, Prebendary Wilson Carlile, reaches the age of 87 on January 14th. The most recent news from England reports him as being constantly active, and frequently preaching. "Bring the Worst to the Best" is one of his evangelistic slogans.

YANKTON EPISCOPAL MISSION

Lake Andes, Jan. 1934.—St. Philip the Deacon Church ed January 7 1934 Epiphany kin Iyohakam Anpetu Wakan tokahuya kin ed hinhanwa wacekiyapi he ayustanpi iyohakam dena heciknana ake wowa-si econpi kta wicayustanpi. Warden kin Silas Arnold, secretary kin Florence La Grande, convocation delegates kin Thomas Hunter, Edward Flying Hawk, qa Eugene Highrock, hena wicayustanpi.

St. Philip the Deacon Church ed Dec. 3, 1933 qonhan St. Andrew Sunkakiciyapi Oadetka No. 2111. Oitancan apikiyapi qa dena oitancanpi kta wicayustanpi. 1 Edward Flying Hawk, 2. William Gassman, 3. Silas Arnold, 4. Cecil LaGrande.

St. Andrew Sunkakiciyapi Oadetka Nos. 1301, 1886, qa 2111 yuwitaya omniciye kin St. Philip the Deacon tipi wakan ed Oct. 3, 1933 yuhapi qa Oitancan apikiyapi qa dena oitancan wicakagapi. 1 Walter McBride, 2 Eugene Bull, 3 Silas Arnold, 4 Cecil La Grande.

Tecapi Y. P. F. ed oitancanpi kin 1 Silas Arnold, 2 LaVine Hopkins, 3 Margie Keeler, 4 Florence LaGrande. Owasin napeci-yuzapi ye do.—Silas Arnold, yuotanin.

Lower Brule Mission Y. P. F. News

The Young People's Fellowship of the Messiah Chapel at Iron Nation, S. D., gave a carnival which was held in the Messiah Church basement last January 31, 1934. It was well attended and enjoyed by all. The proceeds amounted to \$7.75. This will be placed in the funds which will be used in purchasing screen windows for the church. We had several booths, and a fishing pond. And the decorations were in the Valentine colors. We have had several socials this year previous to the one however, the carnival was about the best ever given.

There were two new members joining the Y. P. F. of this branch introduced before the carnival opened for the evening.

Mr. Elmer Pretty Head who has been our president for the past year and a good worker of the Y. P. F. organization for the past several years is promoted to the Brotherhood of St. Andrew of the Holy Comforter Chapter No. 1811 of Lower Brule, S. D., on March 4, 1934. The Rev. Cyril C. Rouillard performed the Admission Ceremony. He is also a member of the Brotherhood of Christian Unity for the past many years, although he will remain in the Y. P. F. and work for these organizations.—Lorena Byrnes, secretary.

HOWARD QA WHEELER WOWAPI ON YAOTANINPI WAN

Wowapi on yaotaninpi kin de obe topa.
Ikcewicašta iyepl en woawanyake.
Ikcewicašta tawacincapi woonspe yuhapi kta.
Ikcewicašta tamakapi.
Ikcewicašta kin en woyaco yuke kta.

(1)

Congress en woecon wan ohna token iye
Ikcewicašta kin tawaiçiyapi kta on okodakiciye içicagapi kta on wicaqupi kta qa
Ikcewicašta iyepl en woawanyake kin en
mnihecapa qa wakpatanpi kin hena ee kta.

(2)

Tukanšidan tomniciye etanhān mazaska
kektopawingé wilcempna zaptan (\$50,000)
on Ikcewicašta nakaha icagapi hena on
woonspe wankantuya kin en on owicakiye
kta qa he mazaska kin hankedan on kaju-
jupi kta qa akeš Tukanšidan tomniciye kin
en mazaska kektopawingé akezaptan (\$15,-
000) kin de Ikcewicašta woonspe en on
owicakiye kta qa he etanhān takudan ka-
jujupi kte šni.

(3)

Tukanšidan tomniciye kin Ikcewicašta
maka kicanyanpi kte cin he obe teca wan
ohna econ iyutapi kte qa maka wicaquqpi
he wanice kta qa maka wiyopeciyapi wanice
kta tka e iye en wiyopecikiciyapi kta.
Omaka iyozi mazaska (\$2,000,000) on ma-
ka ope tonpi kta Ikcewicašta kin on qa he-
han Ikcewicašta tamakocepi dena on
“Tax” kajujupi kte šni.

(4)

Ikcewicašta kin en woyaco teca yuke
kta. Wayaco šakowinpi kta waia eyotan-
ke kin en qa Ikcewicašta tamakapi ikiye-
dan kinhan wicašta akenonpa he ohna iya-
ye kta waaiye yuhapi qa Ikcewicašta waai-
api en ihduwiyea unpi kta.

GOD BE WITH YOU!

- 1 Wakantanka nici on nunwe.
Tawowahokonkiye un,
Optaye tawa opeya,
Wakantanka nici on nunwe.

Chorus
Tohanyan, tohanyan,
Jesus ed unkipi šni.
Hehanyan, hehanyan,
Wakantanka nici on nunwe.

2. Wakantanka nici on nunwe.
Tahupahu anicałhpā,
Anpetu woyute niču,
Wakantanka nici on nunwe.

3. Wakantanka nici on nunwe.
Wokokipe ed ni u kin,
Isto kin he anicałhpā,
Wakantanka nici on nunwe.

4. Wakantanka nici on nunwe.
Wiconte tohand tanikpe,
Wowinape nici on kta,
Wakantanka nici on nunwe.

Elmer Pretty Head.

Prayer and Action

Bishop McKim, former Presiding Bishop of the Japanese Church, recently told this story of the Alaskan missionary doctor, Dr. Grafton Burke: During the winter months an Indian runner came to Dr. Burke with the word that a foreigner was lying in the snow at a point some fifty miles away. Dr. Burke at once harnessed his dog team and set forth. He found the famous Arctic explorer, Stefansson, near death from double pneumonia. The explorer recovered. As he was leaving the hospital he said to Dr. Burke: “Money cannot repay what you have done for me. You have saved my life. But I should like to make one criticism. You would accomplish more if you did not spend so much time in religious work, and in prayer.” Dr. Burke replied: “If it had not been for prayer I should not be here, this hospital would not have been here, and

you would be lying dead in the snow.”—Mountain Province Churchman.

Brotherhood of St. Andrew

Members in Japan Join in Observing Third Anniversary

Tokyo—Commemorating its own third anniversary as a national organization as well as a week's observance of St. Andrew's Festival November 30th, the Brotherhood of St. Andrew in Japan brought its celebration to a close with a most impressive rededication service at St. Andrew's Church, Yokohama. More than 200 members of the Japanese order journeyed to Yokohama from five dioceses to represent their chapters at this service.

A feature of the service that speaks well of future stewardship that is being fostered by the Brotherhood movement came at the presentation of the annual Thank Offering. Twenty-seven young men, directors of the 27 chartered chapters, and Prof. Andrew Tokiji Agawa, general secretary, representing the National Council, approached the chancel steps, one by one, and placed upon the great alms basin the package of envelopes representing the sen and yen given by Brotherhood members in Japan through the year as a Thank Offering for the extension of young men's work in the various dioceses of the Japanese Church. To date the offering has amounted to Yen 208.80.

HOW TO KILL A PARISH

- 1.—Absent yourself from the Sunday services. The minister will note your absence—and feel it.
- 2.—Stay at home whenever it rains on Sunday—or it is too hot or too cold.
3. Never let the rector know he has done you any good.
- 4.—Take a class in Sunday School and be in your place about three Sundays out of five, or late the other two.
- 5.—Attend no church meeting if you have the opportunity of going anywhere else.

6.—If a stranger is near you in church, never hand him a prayer book or hymnal.
7.—If you are sick, do not send word to your clergyman, but let him find it out for himself. He will probably call about the time you are able to go out and spend the day. In the meantime take every occasion to tell others that you fear he is not much of a pastor; that he doesn't seem to know who are sick; that he has not been to see you for weeks, and all the time you have been so miserable.

8.—If times are hard, money scarce, business dull, inform your clergyman that you must give up your subscriptions. You cannot afford to do anything for the church this year. By the time you have paid for all your luxuries you really haven't anything left.

An addition to No. 6 might be added thus:—If a stranger is in your usual seat, put him out in order to get in yourself. Don't by any chance take the vacant pew behind or in front.

THE HOPE OF THE WORLD

Listen to George Bernard Shaw: “I am no more a Christian than Pilate was or than you are, gentle reader. Yet I am ready to admit that after studying the world of human misery for sixty years, I see no way out of the world's trouble but the way Jesus would have found, had He undertaken the work of a modern, practical statesman.”

Or listen to Bertrand Russell, who openly announces his skepticism about both God and immortality: “If all men would summon the courage and the vision to live in Jesus' way, there would be no need for the regeneration of the world by economic or political reform. All the reform that is needed would come automatically through the regeneration of individuals.” Wherever we turn we find men admitting that

Jesus' way of life is the hope of the world, the noblest vision human eyes have ever seen.

Paying Postage in Dried Fish

If you run out of cash and want to mail a letter you might try handing the postmaster a dried fish. They do that in Alaska, according to the Rev. Henry H. Chapman, our missionary at Anvik. He tells of an Indian woman coming to the post office, which is under the management of the mission, with a package for mailing, the postage on which was 92 cents. She had no cash so she handed over a lot of dried salmon.

Colorado Woman's Auxiliary Urges Thank Offering for Resurrection

Denver, Colo.—The officers of the Woman's Auxiliary of Colorado are recommending that all the women of the state shall observe the forty days beginning Easter, by placing a United Thank Offering box on the table, and at meal time make a thank offering for the Resurrection and in favor of the United Thank Offering, for presentation at Atlantic City in October.

Jack Rabbits Provide Way For Payments on Quota

Bien, N. D.—Sam King, a member of St. Gabriel's Indian Mission here, felt that he should do something for the Church. He has nothing of this world's goods but he loves his Church.

So he went out on the prairie one afternoon, shot 23 jack rabbits, took them over to St. James' Mission, Cannon Ball, and sold them at 20 cents each. He then sent to the archdeacon of the Indian Field the \$4.60 to be credited on St. Gabriel's quota for the general Church program.

Now the congregation is selling jack rabbits to raise money for the Indian convocation.

Syrian Orthodox Priest Conducts Service in Kentucky Cathedral

Louisville, Ky.—A Holy Water Mass, the third to be conducted by the Syrian Orthodox Church in Louisville during the past 40 years, was celebrated at Christ Church Cathedral by the Rev. Fr. Thomas N. Abodeely, pastor of St. John's Syrian Orthodox Church, Cedar Rapids, Iowa. The Mass was said in three languages, English, Greek, and Syrian. The Holy Water Mass commemorates the baptism of Christ in the River Jordan.

Ukrainian Greek Bishop Dies

St. Petersburg, Fla.—The Rt. Rev. Dr. Joseph A. Zuk, Bishop of the Ukrainian Greek Orthodox Church in the United States and Canada, died here February 23.

Be the Best Whatever You Are

If you can't be the pine on the top of the hill,
Be a scrub in the valley—but be
The best little scrub by the side of the rill;
Be a bush if you can't be a tree.

If you can't be a bush, be a bit of the grass
And some highway happier make.
If you can't be a “muskie,” then just be a bass,
But the liveliest bass in the lake.

We can't all be captains, some have to be crew;

There's something for all of us here;
There's work to be done, and we've all got to do

Our part in a way that's sincere.

If you can't be a highway, then just be a trail;

If you can't be the sun, be a star;
It isn't by size that you win or you fail;
Be the best of whatever you are.